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METHODISTS FACE RACE QUESTION

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God's Design for Living

ALBERT EDWARD DAY

God commandeth men everywhere to repent of their sins against brotherhood; the army and navy to repent of their Jim Crow regulations; the Red Cross to repent of its surrender to superstition by its segregation of Negro blood in its blood banks; industry and labor unions to repent of their racial discrimination on the assembly lines in American factories; The Methodist Church to repent of its isolation in a separate jurisdiction of Negro Methodist churches and their pastors; Southern states to repent of the absurd lengths to which their orthodoxy of white supremacy has led them, by enacting statutes which require for Negroes separate buses and bus-drivers, separate teachers and schools, separate hospitals and prisons, even separate boxes on which passengers step on entering trains and separate Bibles in the court whereon they must swear to tell the truth, the whole truth, and nothing but the truth!

We should not waste any time repenting of the sins of the army or navy or the Red Cross or of industry or of the deep South. This is not repentance; this is accusation. It is accusation of the most unjustifiable kind, the kind in which, in the language of the proverb, the pot says to the kettle, "You are black . . . ." Repentance means turning from the ungodly, un-Godlike way in which we ourselves have been walking. It is folly to evangelize others until our own hearts are right.

After Pearl Harbor, under the plea of military necessity and national safety, one hundred thousand Japanese were uprooted from their homes, were exiled from their business, and, without a single crime being proved against them, were deprived of their liberties and incarcerated behind barbed-wire fences.

The deed is done. Much as I think we shall in the days to come regret it, I am not here condemning those who instigated and executed it. It is one of those things which can happen in a time of peril. America was frightened after Pearl Harbor. Our navy was crippled; how badly we did not know. Treachery had destroyed our faith in anything Japanese. We were apprehensive whenever we saw a yellow face or a flat nose. We knew some Japanese were still Japanese in their sympathies. Action seemed imperative. Time was of the essence. We believed we could not afford the risk involved in attempting to sort out the disloyal from the loyal. Mass removal for a certainty would eliminate danger. We could not toy with uncertainty. There was excuse for what happened.

But there is no excuse for what is happening now. There are not only a few fanatics at work here and there. There are well-organized efforts to exclude all Japanese from California forever and to deport them from America, amending the Constitution if necessary to make legal so great a sin against brotherhood.

The reasons offered for such action are not such as will stand scientific investigation, nor can they commend themselves to the conscience of any man who wants to walk God's way.

The whole business of race is badly overdone.

The real differences which separate men are differences in culture and training. Japanese culture and training have been wrong in many respects—wrong politically, wrong morally. They have had some wrong national and international ideals. So have we. So have our allies. The way to change the situation is not by exterminating the Japanese, any more than it is by exterminating Americans or British or Russians, but by changing ideals through culture—through education, art, religion.

American culture and Christianity have already wrought effectively among the second generation of Japanese who are American citizens. By ancestry Japanese, they are American in spirit and often Christian in their outlook. That is a matter of record. They have been a credit to our country. There has never been a crime problem among them. They have been conspicuously honest in business. They were never dependent upon the WPA or the PWA, or any other alphabetical means of redemption from poverty. Their cleanliness is proverbial. No group has made more far-going concessions to overcome prejudice. They are industrious. They have made many a wilderness blossom as a rose.

It has been charged that they are unassimilable. We are largely to blame for that. We have refused them services in barber shops, hotels, restaurants. By an Alien Land Act we made it difficult for them to root in rural communities. By social pressure and restrictive legislation we compelled them to live i Little Tokyos.

The record of these citizens of Ja anese ancestry since the outbreak of th war, in spite of the denial of the rights as citizens, their loss of hom and business, their incarceration behin barbed wire, their many temptations t lose faith in American justice and d mocracy, has nevertheless been exem plary. From these Japanese, born i America, growing up under America culture, touched by the influence c Christianity, we have every reason t expect in the future what we have ha in the past—a worthy citizenship, law abiding, courteous, loyal, energeti faithful.

The real question before us is not c their loyalty to America but of our lo alty. Do we believe in the Constitu tion, with its clearly defined conce tions of justice and freedom? Do w believe in the Bill of Rights? Do w believe in democracy? Do we belie that every individual has a right to b judged by his own performance? D we believe in equality before the la regardless of race? Governor Carr c Colorado said, with devastating truth fulness: "If we do not extend huma ity's kindness and understanding t these people; if we deny them the pr tection of the Bill of Rights; if we sa they may be denied the privilege c living in any of these forty-eight state without hearing or charge of misco duct, then we are tearing down th whole American system."

It is not a question of their c pacity for Christianity. Nearly half c the evacuees are Christians. It is matter of our denial of Christianit Bishop Paul B. Kern of The Metho ist Church, himself a Southerner, ha said something which every one of u ought to take to heart: "You may hav race prejudice if you want it; you ma have Jesus Christ if you want Hin You can't have both."

"Bombshell"—An Answer

William Goodwin Aurelio

In regard to the "bombshell" recent thrown into the "camp" of the Christia church, there are several remarks that ca for utterance.

1. It will be observed that the clergyme who signed the appeal are among the kee est minds in the Christian church today. against them are to be pitted the "high com mands in Britain and in this country," th question confronts us, Which of these tw classes is more likely to see the matt clearly? The assumption of their criti seems to be that it is the latter. Let us se As Miss Brittain says, even Mr. Church described the mass bombing of Germa

(Continued on page 205)

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The Significance of the Altar

FRANK PEVERLEY

The city of Coventry, England, is an ancient city that ıd a beautiful cathedral at the heart of the city's life. 'hen that cathedral was built, it was built by the whole mmunity. No denomination, or fraction of the city's ɔpulation, was responsible, but *all* the people. Though fferent denominations have arisen since, and in 1939 e cathedral was really the responsibility of, and the ɔssession of, the Church of England, there still was a ·ong sentiment toward it on the part of all the com-unity. In a sense it still was the possession of all. The hurch of England held it in trust for the community. Then came the German blitz. The German war-leaders ll speak of Coventry as a classic example of the com-etely "blitzed" city. When the fury passed, the inhabi-nts began at once to rebuild their homes, their factories, eir streets.

But the cathedral too had been "blitzed." Little enough the ancient fabric remained in a stable condition, but e part that still stood contained the altar.

Already the plans are laid for rebuilding. Sir Giles ott, the foremost church architect of today, is the de-gner, and he and the authorities have hit upon a won-rful idea. Less than twenty per cent of the popu-tion of the city today would give their affiliation as hurch of England. The rest belong to every denomina-ɔn, and to none. The cathedral is to be built with a hurch of England church, of course, but connected erewith are to be chapels for the use of the other de-ɔminations as they desire. On the staff of the cathedral ill be representatives of those other denominations, and e center of the great building, accessible to all, shared in all on a basis of equality, will be the altar—the com-on possession, the binding link between the differing cts.

The altar, because of what it stands for, must be cen-ıl in the church's life. I am not referring to its physical ɔsition. It is usually, and I think best, placed against a wall; but it is the central point of the church's life and worship.

It may be pointed out that some churches have no altar. I should dispute that. They may not call it by that name; indeed,—as with our Quaker friends,—there may be no visible symble at all; but they still have a worship center, a something to which their spirits turn, and on which they lay their offerings, and through which they focus their thought in worship and prayer and praise.

Let us consider briefly what an altar stands for.

1. It is an invitation to worship, a reminder of the purpose for which we come to church. We do not come merely to greet one another, or to enjoy the music and singing and fellowship. These are all legitimate parts of our worship experience, but primarily we are here to meet God, to speak to Him and hear His word for us. The altar calls us to worship.

2. It is an incentive to reverence, and seemly conduct in God's house. The inscriptions on altars vary, but I can think of none more suitable than the words "Holy, Holy, Holy." Our God *is* holy. We come before Him indeed with confidence and cheerfulness, sure of His love and blessing, but not with levity and frivolity. Our God is love; but love may be a consuming fire—and we remember that God's Word declares that He is that.

3. I have already indicated that the altar is the center of unity. In our Methodist conception, that does not mean that it is the altar of the Methodist only. It is the altar of all who love our Lord Jesus Christ in sincerity and truth, by whatever name they may call themselves.

When we repeat the Apostles' Creed we say, "I believe in the holy catholic Church." That word "catholic" simply means "universal." It is the church of true believers in God's sight; made up of men and women who call themselves by many different names, or maybe by no denominational label at all—but they are lovers of God and of Jesus and of righteousness. They worship in

spirit and in truth. God, who sees the heart, accepts them as members of His Church. God give us all a place in *that* catholic Church.

4. Then, lastly, the altar speaks to us of sacrifice. In a recently published novel, "Journey in the Dark," there is an incident that will illustrate my meaning.

There were two friends, both in the air force. One was pilot of a bomber, the other of a fighter plane. Both had taken part in a raid over Germany, and the bombers were on the way home. The bomber-pilot got back safely, the other lost his life. The one who returned is telling the father of the other what happened.

"I was certain we were done for. We could never make it, and if by any miracle we nursed the old engines along, some enemy fighter would be sure to pick us up, and we were practically defenseless. Suddenly I saw a pin-point in the western sky that rapidly grew larger, and came diving at us like a hawk. An enemy patrol, doubtless! This was it. Then a voice out of the sky in my earphones. A voice I knew—my friend, Hath."

"You mean," said the father, "that he had come back for you?"

"Yes, sir, for me. He'd come back all alone—from safety—to find me if he could.

"We went along all right for a time, Hath speaking encouraging words. Then, just as the British coast came in view, three enemy fighters dived down upon us. And Hath laughed. 'Keep that old tub going, I'll get you through.' And deliberately, he went for them. One,—two,—he knocked into the sea, and then the last one got him.

"But he got the German too, and they fell together, and the waves closed over them.

"I thought you'd like to know how it was, sir. I owe my life to Hath. Six of us do. I'd like to think that I'd have done the same for him. I hope I would, sir."

There's a cross on the altar that speaks to us of One who gave His life that we might live. How shall we use that life that He has redeemed for us? For self or for Him? For others, for His sake?

Bishops Should Attend Sunday School

Oliver M. Keve

"The Bishops Speak on Sunday School Attendance" is the title of a communication addressed to district superintendents, pastors, and Sunday school officers and teachers. It evokes these reflections from one pastor.

First. The bishops should themselves attend Sunday school. Many bishops have come to my churches, and I have yet to know one who has attended Sunday school or made any inquiry or shown any interest whatever. A man who has a wide acquaintance among the bishops recently remarked that he has never known a bishop who could find time to go to Sunday school. Too busy? With what?

Second. The circular letter just referred to confirms the suspicion that the bishops are theorizing. The communication has all the earmarks of swivel-chair production. It is theoretical and platitudinous. "A trend we dare not ignore," of course. "Half-hearted measures will not avail," "Earnest efforts do get results," "A call for aggressive leadership"—but why stress the obvious? The so-called four practical suggestions as they are set out cause one to wonder why so much money has been spent on printing and postage to tell us what we already know.

Third. We have executive secretaries of the boards of education in most of our Annual Conferences. They a pear to be men of excellent training and fine spirit. A we making use of them in a practical way or are w content to have them appear largely as salesmen for th Publishing House?

Fourth. We listened to an Annual Conference addre by a representative of the general Board of Educatio It was a half-hour devoted to wisecracks suggestive of sophomore's stunt speech. It really was funny. No hi of a heart-breaking condition over Methodism. Is it po sible that he hadn't attended Sunday school and did n know?

You Were Not Meant for War

Osbert W. Warmingham

[Written in memory of George W. Grill, Jr., who was killed in action, November 1, 1943, in the South Pacific. Quoted by Rev. W. Henry Shillington of Newton Upper Falls in the memorial service which he conducted Sunday afternoon, March 12, at the Byfield Methodist Church, of which he is a former pastor, for Orin W. Woodman, a member of that church who was killed in Italy, February 2, 1944.]

You were not meant for war, my boy, my boy;
You, whose soul refused to hate, whose hands
Were skilled to serve; who visioned all the lands
Of earth within God's boundless love and joy.
Yet, braver than the brave, you took in stride
The crimson charge your country gave to you;
Transmuted it into a cross of blue,
Above the mystic sea;—and on it died.

How deep my pride, my joy, in you! The chords
Of love, played out in death, once more atone,
As Calvary, the wrong a world has done.
But, oh, in spite of all my singing words,
The heart within me breaks, and sobs, alone:
"Would God . . . that I had died . . . for thee . . . m
son!"

Sackcloth and Ashes

James H. Brasher

The modern man is not well acquainted with the te ture or the nature of sackcloth, which the ancients mad from goat or camel hair, in the exhilarating color of dirt soot. To put it mildly, sackcloth and ashes, the symb of penitence, humiliation, trouble, and sorrow, are rarel seen today even in this sorrow-smitten world.

It seems to me that no garment we could wear woul be quite so becoming in the sight of God as a new su of sackcloth and a generous sprinkling of ashes on ou heads. The fact that there have been so few ashes on ou heads may account for the many cities and towns that l in ashes today. And our failure to wear sackcloth in r cent years may account for the multitudes in war-ravage lands without any clothes. Men in their thoughtlessne failed to recognize their stewardship to God and gi Him His tithe, and God let war arise and destructio abound, and now men must pay to their governmen not one tithe, but two and three and four tithes for th prosecution of the war. And the end is not yet.

If we were to humble ourselves and fast and pray du ing these Lenten days, like Moses on the mount, w might have a new revelation of the law in our hearts an get some of the shine of God's glory in our faces an

(Continued on page 207)

Evangelism Then and Now

In Ruling Out Emotion, Has the Church Lost Its Dynamic?

FRANCIS A. TEMPLETON

In recent years much fun has been poked at the evan-elism of former days. Since Methodists were the chief romoters of "mass evangelism," both in their churches nd in campmeetings, most of the criticism, and cheap okes, were directed against them. This being true, it may e excusable for us to confine ourselves largely to a study f what has happened in Methodism, not because Meth-dism has erred any more than the other "great denom-nations," but because it is a little more outstanding.

The abandonment of what has been characterized as emotional evangelism" began in the educational institu-ons and the great (?) city churches. It was supposed to e much more dignified to keep your emotions under ontrol; or, if they must have an outlet, transfer it to the thletic field or the dance floor. This does not quite co-rdinate with the experience of Paul on the Damascus oad, of Peter when he went out and wept bitterly, r of Martin Luther when his life was threatened. Nor oes it quite fit in either with the actual life of Jesus, vho wept with His friends in their sorrow and was o emotionally moved by the greatest spiritual decision f His life that He sweat great drops of blood, or with His teaching; for if it is more important to save the oul than it is to gain the "whole world," saving the soul nust be about the most important experience in life. Any ndividual who can attain to a spiritual fellowship with ne Saviour of men and not experience an emotional ela-on must be as cold as a dead fish.

However this may be, anything that smacks of emo-on in the church must be ruled out. And since it is im-ossible to have a spiritual awakening without an emo-on, the old type of evangelism is ruled out. The substi-utes for "revivals" are "religious education" and "relig-ous emphasis week."

We are not concerned just now with religious educa-on as used in the individual churches, that is, the Sun-ay schools, where one of the "great denominations" re-orts an average loss of 50,000 a year for the last twenty-hree years, and a loss of 86,000 last year; but we are con-erned with it where it reaches its climax of efficiency, hat is, in the colleges and theological schools.

Anyone who would object to religious education would ertainly be short on understanding. But to object to the nodern type of religious education (which is mostly ducation *about* religion instead of *in* religion) is surely mark of wisdom *if* that religious education is made a ubstitute. This is just what has happened. I fear the ollowing illustration is neither exceptional nor unfair.

In one of the Annual Conferences, a young man who ad just graduated from one of the church divinity chools was being examined for admission. He had een recommended as one of the most brilliant students ne school had graduated in years. He passed all his ex-minations in good form; but before the committee djourned, one of the members requested the privilege f propounding a few questions to the candidate "off ne record." The privilege was granted, and the exam-ner asked a number of questions relative to the Bible nd its teaching, and concluded with this one: "Sup-pose some night, at the close of your evening service, a man deeply convicted of sin should come to you and say, 'Pastor, what must I do to be saved?' What would you do?" I am in no sense exaggerating when I record that the candidate, making the mule's-ear gesture with his hands, replied, "Search me! I would not know what to do."

At the present time we have the most highly educated ministry the world has ever known. At the same time we have the almost universal cry that the church is stalled. The answer is found in Paul's statement "the world by wisdom knew not God." Education is no substitute for evangelism. It is valuable after evangelism has produced a new spiritual creature. Without this "new creation," edu-cation is likely to exhaust itself in elevating what would otherwise be the "criminal bum" to a plane of respectable rascality. The old type of evangelism, whatever its defects may have been, "delivered the goods." Under its inspira-tion, the kingdom of God grew apace. The modern type of religious education has not delivered the goods and, so far as can be seen, has not perceptibly increased the dynamic of the kingdom of God.

The other substitute for the old-time revival, "religious emphasis week," is about as near a fraud as has ever been perpetrated on the church. Its chief function is to brace up those who have already registered themselves as Chris-tians. It has very little interest in reaching out to the unevangelized millions and has practically no appeal for them. It has not even shown itself efficient in maintain-ing the high Christian character of the converts deliv-ered to it by a former vigorous type of evangelism. Christian standards have visibly deteriorated under "re-ligious emphasis" as their chief source of inspiration.

One other type of proposed evangelism should be men-tioned before we leave this general subject. Those who were so strongly opposed to the old-time revival insisted, when pressed for a substitute for it, that "personal evangel-ism" should take its place. In this they had a real alibi if personal evangelism had been maintained on a high level. But personal evangelism soon deteriorated to a level where it was little more than a process of dragging the children of the religious education department (the Sunday school), or the husbands of wives who belonged to the church, into the membership of the church without requiring any transformation of life or any profession of Christian experience. The churches have thus come to be made up largely of members who do not even claim to be any different from the worldlings they were before they joined the church.

The churches, having largely abandoned the major thing for which they were commissioned, have in large measure lost their dynamic, sacrificed their influence, and in the estimation of many people are nothing more than "another organization." This is denied officially, but is tacitly admitted in the almost universal cry of the "lead-ers" of conferences, synods, assemblies, and laymen for a new and aggressive evangelism. But, while they cry for it and exhort for it, nobody, except an occasional pastor, evangelizes.

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Suggestive Texts in Christian Education

The current upswing in juvenile delinquency together with the church school losses suffered by many Protestant denominations must drive numerous churchmen to a restudy of Christian education. Among the more recent books in this field of particular interest to Methodists are two of outstanding value.

Professor William Clayton Bower, well-known author and teacher, now an emeritus member of the faculty of the University of Chicago, sums up his philosophy of religious training in a little volume entitled "Church and State in Education."* Given last November as the James R. Richard Lectures in Christian Religion at the University of Virginia, these chapters carry as their subtitle "What Should Our Public Policy Be?" The author points out society's failure to prepare the child's entire personality for all of life. In the determination to keep church and state separate, religion was divorced from the public school system to the great impoverishment of youth.

The remedy, according to Dr. Bower, is to view religion in its functional, rather than in its institutional, aspects, and to restore it to its rightful place in public education. This may be accomplished in several ways: by viewing it objectively whenever it is encountered; by giving it status as a worthy field of knowledge; by helping children to experience its values in social relationships; by recognizing in school the seasonal celebrations of the church; by using religion as a principle in personality problems and in the program of personal counseling. If, in addition to these practises, the church will continue its program of nurture in the ways most appropriate to i much of the present tragic need will be met.

Fulfilling a long and widely felt want in Methoc ist circles is William K. Anderson's "A Church Mem bership Manual for Methodist Pastors."† In this tex Dr. Anderson discusses the imperative need for trair ing children, youth, and adults to take their place i the Christian church with understanding and dev tion. Following the editor's forty-page introductio are three sets of lessons—one for children by Roy H Short, one for youth by James S. Chubb, and one fc adults by Karl Quimby. Attractively printed wit questions, projects, and bibliographies, these seri of studies are bound to be fruitful in forwarding th Christian program wherever they are faithfully em ployed.

School for Parents

Clergymen of the Protestant, Catholic, and Jewis faiths are serving as instructors in the School fc Parents set up by San Francisco authorities as a answer to the problem of parents who fail to live u to their responsibilities. Believed to be the first of i kind in the country, the school was founded to edu cate parents through whose neglect or misbehavic children have become delinquent. To date, the schoc has enrolled 250 parents, with an average weekly a tendance of 25. Parents of different faiths are give twenty-minute talks by a priest, rabbi, or minister o the spiritual training and guidance of children. Stre is laid on recreational facilities available through th churches. The School for Parents is worthy since attacks the problem of delinquency "at source."

Chapel Window Protest

Strong protests have been registered in recer weeks against the proposed window for the ne Roman Catholic chapel at the Norfolk, Va., Nav Operating Base. The window depicts the Virgi Mary holding an escort destroyer instead of the tr ditional Christ Child. Speaking as chaplain of th Liturgical Arts Society, Rev. John LaFarge, S. J., tol Religious News Service in New York that the de sign of the window "obviously could be misunde stood." "Criticism of this window must depend er tirely on the point of view," he said. "The first what was undoubtedly the point of view of those wh planned it, that it was simply intended to emphasiz the fact that the Blessed Virgin protects and blesse the soldiers and marines who are doing such hero work. It does not mean that the Blessed Mother taking a partizan stand, but that she feels a matern concern for our men in service. The other point c view is that the Virgin Mary is favoring our navy a opposed to the navies of other countries. This ide might be a cause of scandal to some, but the windo itself affords no basis for scandal. The design is ur objectionable in itself, but it could be misunderstood. We understand the design is to be changed.

* *Church and State in Education.* By William Clayton Bower. The University of Chicago Press: Chicago, Illinois. Price, $1.

† *A Church Membership Manual for Methodist Pastors.* B William K. Anderson. The Methodist Publishing House. Pric 75 cents.

METHODISTS FACE THE RACE QUESTION

Probably the most significant pre-General Confer-
ce meeting of the year was the Conference on
acism and World Order held week before last at
arrett Biblical Institute in Evanston, Ill. It has been
d with a great deal of sound justification that the
ue of race relations is now "the world's number-one
oblem." Of the truth of that assertion, the delegates
Evanston were thoroughly convinced following
e addresses and discussions of the conference.

The Conference on Racism and World Order was a
low-up of the great Conference on Christian Bases
World Order held at Ohio Wesleyan University,
elaware, Ohio, a year ago this month. The object
the Evanston meeting was "a search for a Chris-
n solution" of the problem of race. Under the
rection of Dr. Edmund D. Soper, who was chair-
an of the seminar on the race question at Delaware,
seminars were organized to study the problem as
has developed in various sections of the world. The
aders of these seminars and the fields with which
ey dealt follow: Lynn J. Radcliffe, Urban United
ates; Merrill R. Abbey, Rural United States; Russell
. Lambert, Far East; Paul Burt, India; Lowell B.
azzard, Southwest Pacific; Otto Scott Steele,
rica; Oscar N. Adam, Russia; Edward Burns
artin, Germany; William W. Sweet, Brazil; and
arles S. Braden, Spanish-Speaking Latin America.
addition to the excellent reports from these semi-
rs, the program of the Conference on Racism and
orld Order included searching addresses by out-
nding specialists on various phases of the race
oblem.

It is difficult to give in brief space an adequate
praisal of the conference or to indicate at all com-
ehensively the conclusions toward which the dis-
ssions moved, since the whole subject is one of
eat complexity, involving as it does a wide variety
factors. Some impressions, however, stand out.

1. Among the seminar leaders and the delegates
o attended the conference, there were many per-
ns who possessed first-hand knowledge of the race
oblem in practically all the fields covered by the
orts and addresses. Hence, while the discussions
oved on a highly idealistic plane, the idealism
s based soundly upon realistic facts.

2. There was a good representation of Negroes at
anston, and what is more, they gave an excellent
count of themselves. Indeed, one of the most
oughtful and searching addresses of the five days
s made by a Negro.

3. Ministers and laymen of the former Methodist
iscopal Church, South, took clear-cut, progressive
adership in discussing the race problem and mani-
ted no prejudices or inhibitions when speaking on
the question of discrimination against the Negro in
the United States.

4. In the findings of the seminars and in the formal
addresses, it was again and again reiterated that there
are no biological differences among men which
justify discrimination. No race is "superior" to an-
other from the angle of blood. One speaker ridiculed
the Red Cross for its separation of Negro and white
blood in its blood banks. In that action he said the
Red Cross was crudely unscientific but typically
American.

5. Quite a general consensus was developed in the
conference that racial discrimination had its origin
not in difference of color among men but in their
disparity of economic status. Greed, selfishness, and
the desire for exploitation are fundamental motives
making for the so-called drawing of the color line.

6. In the course of the sessions of the conference it
became apparent that the delegates viewed with some
suspicions rhetorical flourishes about freedom, and
had an uneasy feeling that the old imperialism in
new clothes might appear to dominate the peace
table and perpetuate the whole program of exploita-
tion and race antagonisms.

7. Two countries were held up as worthy examples
in the field of equality of treatment for men of color.
One of these was Brazil, where there is no discrimi-
nation on account of race; the other was Russia. Said
the seminar report on Russia, where there are living
today 189 different races:

> Instead of racism, one finds in Russia today equality of rights extended and assured to all races and nationalities. Not only privileges and opportunities, but also governmental injunctions, encouragement, and aid are given to each race to retain and develop its separate individuality, institutions, and culture, including language, customs, costumes, folklore, arts, literature, music, etc. Not only is there no discrimination against racial or national minorities, but there is aggressive effort to wipe out cultural, political, and economic lag in favor of minorities.

8. The conference had a conscience. Repeatedly
the question was asked, "What can the church do?"
Reference was made to cases of discrimination against
the Negro by professing Christians and to the exis-
tence in Methodism of the "Central Jurisdiction" in
which Negro Annual Conferences are segregated.
One very thoughtful delegate made an informal sug-
gestion between sessions that those Negro Confer-
ence which might desire to withdraw from the
Central Jurisdiction and unite with one of the Juris-
dictions set up on a geographical instead of a racial
basis be allowed to do so. Very significant was the
earnest appeal made to the conference by Bishop
W. Y. Chen that Negro missionaries be sent to China.

9. The whole temper of the meeting at Evanston

(Continued on page 203)

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

Reading the Bible in Lent

VI. UNDER WHICH KING?

Wednesday, March 29: *All the kingdoms of the world . . . .*—Matthew 4:8.

The temptation story tells us that Jesus made a sharp distinction between the kingdoms of the world and the kingdom of God. These worldly kingdoms are so far different from and so much below the heavenly realm that the mere thought of making them the great goal of life is a temptation of the devil. This is otherworldliness, and otherworldliness is decried on every hand. Yet it is true that every great teacher of mankind has, in one way or another, declared that to make this world the master is to lose one's soul, and to find that even the prizes of the world, however dearly won they may be, turn to dust and ashes in the hands that are filled only with them.

Thursday, March 30: *In a moment of time.*—Luke 4:5.

These worldly kingdoms exist in time, and only in time. And time resistlessly carries its creatures back to the dust from which they come. Where are those stately realms which in a moment of that far-off time flashed before the eyes of Jesus? Not one of all those mighty kingdoms remains today. Rome, the greatest of them all, the Rome that ruled the world, is a memory; the relics of her greatness are museum pieces. Had Jesus taken as His goal during His earthly career the empire of the world, His statues and His imperial inscriptions would now be attracting the curious interest of the antiquarian. But He turned away from the kingdoms of the world. He left no statues, no imperial inscriptions—but He rules an ever-broadening empire in the hearts of mankind.

Friday, March 31: *If thou therefore wilt worship before me, it shall all be thine.*—Luke 4:7.

But does the choice of the world's kingdoms as the ultimate good mean the worship of Satan? So Jesus thought. Nor can we fail to realize His wisdom when we face the facts of history. To put the kingdoms of the world in first place means bitter and irreconcilable conflict. If a throne is the final goal of life, then there is room for only one victor in the struggle for the highest. Hate and greed and war are the inevitable costs of bidding for the empires of the world. And what, we may ask, does that amount to, if not to the worship of the devil?

Saturday, April 1: *And showeth him all the kingdoms of the world, and the glory of them . . . .*—Matthew 4:8.

Of course the kingdoms of the world have a grandeur of their own—but it is the grandeur of show. Look once beneath the surface and what a sham the grandeur turns out to be. There is a terrible description in the book of Revelation of imperial Rome, the great city whic bought for herself "merchandise of gold, and silver, an precious stone, and pearls, and fine linen, and purple, an silk, and scarlet; and all thyine wood, and every vess of ivory, and every vessel made of most precious woo and of brass, and iron, and marble; and cinnamon, an spice, and incense, and ointment, and frankincense, an wine, and oil, and fine flour, and wheat, and cattle, an sheep; and merchandise of horses and chariots and slave and *souls of men.*" Of every one of the world's gre empires, the same terrible thing must in truth be sai Beneath the gold and purple are the crushed lives o men.

Sunday, April 2. Palm Sunday: *My kingdom is not of th world . . . . To this end have I been born . . . that I should bea witness to the truth.*—John 18:36, 37.

As Jesus rode into Jerusalem on the first day of th week, He was claiming a kingdom, but it was not th kingdom of which the shouting crowds were thinkin He was claiming the only kingdom that had reality, th kingdom that no man can ever quite bring himself t deny, but to which so few dare give their full allegianc Yet to acclaim Jesus as Lord without also accepting H kingdom is to join the crowds of those who crie "Hosanna!" on the first day of the week, and then, befor that week was over, let Him go to His death without protest.

Monday, April 3: *Thou shalt worship the Lord thy God, and hi only shalt thou serve.*—Matthew 4:10.

Jesus saw in the service of the true God the way o escape from the most terrible of all slavery, bondage t the world and its emptiness. He who really knows an serves the Highest is delivered from the power of th things that perish, set free from the body of death t which every subject of the world's kingdoms is chaine It is only in the service of God that a man finds his wa to the life which really is eternal. "The world passet away, and the lust thereof: but he that doeth the will o God abideth for ever."

Tuesday, April 4: *Him only . . . .*—Matthew 4:10.

The way Jesus took has the grand simplicity of flav less rightness. Life is surveyed from its true center, an a clear view of its real meaning and its one true goal gained and held. True simplicity of living is not a matt of reducing life to its lowest terms in a paralyzing asce cism which seeks salvation in withdrawing from th world in fear of pollution. It is a concentration of all th powers of life on the one thing which is really valuab in a faith which overcomes the world, in a perfect lo which casts out all fear. Thus it means an inner unity soul, the peace of God which passes all understandi but can be known in a gracious experience of the a conquering glory of the Divine.

Aprons vs. Slacks

CONFERENCE ON POSTWAR EMPLOYMENT OF WOMEN

SARAH ELISABETH EVANS

Labor, federaal organizations, courts, and omestic workers look to the church for a ractical approach to a problem of pro- und concern to all—between 15,000,000 nd 18,000,000 women gainfully employed nd a postwar plan that "the woman orker so much in demand today will not e the wallflower of tomorrow." The job the church in this regard was repeat- lly indicated in the Conference on Post- ar Employment of Women, held at etropolitan-Duane Church, New York ity, March 16 and 17, under the auspices the Woman's Division of Christian Ser- ce of The Methodist Church, with Miss helma Stevens, executive secretary of the epartment of Christian Social Relations nd Local Church Activities, as program airman.

Considerable time was spent on what rs. J. D. Bragg, president of the Woman's ivision, outlined as the "rights of the work- g woman, realizing that an expanding conomy provides the only hope for con- nued employment opportunities for women hen postwar adjustments begin"; in a con- deration of "what is involved in the em- oyment of women in relation to home nd family life; the effect of employment the spiritual, physical, and moral wel- re of the individual; a deep concern for e efficiency of the individual woman in usiness and industry; the creation of right titudes toward professional life."

One entire session was devoted to "Prob- ms and Trends of Employed Women in e United States and Other Lands," in- uding what Miss Eleanor Coit, director, abor Education Service, called the "human oblems"—the rising cost of living, security, alth, housing, the employment of women minority groups. Miss Margaret Forsyth, wly appointed secretary of the Foreign ivision of the Young Women's Chris- n Association, listed as favorable trends he increased opportunities for women more different kinds of work than ever fore—in some countries more dramatic an in the United States—and the great ex- nsion of employment itself." These, how- er, are "countered by the fact that the em- oyment of women is sought too frequently a temporary measure and by unfair dis- mination against women as such," she d.

"The future of women is in their hands," d Miss Henrietta Gibson, associate treas- er of the Woman's Division, speaking on Vomen of the World United in purpose." e pointed out that Christianity is based on fulfilment of the personality right of eryone for full employment; that women ust be helped to understand that employ- nt on an equal basis with men is based their ability to do the job and not on ir sex; that Christian responsibility is not nfined to the United States, but that eco- mic opportunities here have international nificance."

The use of raw material, womanpower, d woman's knowledge in a program of stwar constructiveness was urged by Miss ry Anderson, director of the Women's reau, United States Department of Labor, ng "the total capacity to produce and distribute things people need—housing, clothing, food, hospitals, schools, parks."

A highlight of the conference was the clear-cut presentation of "The Domestic Worker in the Postwar World" in a panel conducted by Miss Eleanor Neff, field worker of the Woman's Division in industrial areas. Assisting Miss Neff were three domestic and ex-domestic workers, attachés of employment bureaus, a trade school, the social security board, and a professor of household economics of Teachers College, Columbia University. Objection to long hours without overtime pay, the lack of a "home of my own," of opportunity to "relax" even on "days off," and of security provisions for old age—these were some objections raised by the workers.

Miss Frances Phillips, manager of the Household Office of the United States Employment Service, believes that employers need education to their responsibilities as much as the employees. She urges "talking things over," with the idea of reaching a working agreement satisfactory to both. As director of the Trade School of the Harlem Y. W. C. A., Mrs. Mattie J. Brown said, "I have never had a household worker who chose this work as a profession, but only as a means to an end." Although Mrs. Brown's statement was challenged, it was agreed that adequate vocational counsel in this as in other fields of occupation would be beneficial.

Employment of women in other lands creates in many respects many of the same problems as in this country, although in some cases prejudices and traditions are a handicap. Employed women in Europe, the Latin American countries, Great Britain, and China were discussed respectively by Miss Essy Key-Rasmussen, formerly of the Secretariat of the League of Nations; Miss Mary Cannon, chief of the Inter-Division of the Women's Bureau, United States Department of Labor; Mrs. Eleanor Hewitt-Myring of British Information Service; Miss Grace Lui, social worker in Chungking, and Miss Chang Shu Yi, Y.W.C.A. secretary in China.

"We think of unions as necessary institutions in the life of our country," declared Miss Ruth Young, of the United Electrical Radio and Machine Workers of America, the third largest union of the CIO. "We do not pride ourselves on our economic achievements alone, but in the fact that ours was the first union in America to begin to approach community problems, working through community organizations and church groups." She reported the organization of labor pools of domestic workers to do household tasks of working women; of surveys to determine the need for nurseries to be opened; of approaching grocery stores to change their hours to accommodate women in industry. "Full employment has to be solved now," she said, "and it can be helped by the coming together of such groups as yours and mine to talk together and work together."

If the return of women to the home after the war would assure the removal of all our problems, Judge Anna M. Kross, magistrate of New York City Court, would favor it, she said, but she expressed concern for the lack of willingness to assume responsibility, the let-George-do-it philosophy rampant among youth today, as a reflection on the lack of training offered by present-day homes. "We have lost our capacity for righteous indignation," she said. "We have failed in peace time to educate for citizenship. . . . The delinquency problem is the residue of all our mistakes. Every man, woman, and child in the courts is a barometer—an indication that something is wrong somewhere." Stating that the church must recognize the tempo of modern life, the competition offered by "honky-tonks, bars, and movies," Judge Kross stressed the need for churches to plan constructively, to take the initiative in integrating home, church, and school from which stem all social resources of the community.

"The church must stand for the principle that women are entitled to work; that no restriction shall be placed on them because of color, creed, or background," affirmed Bishop G. Bromley Oxnam of the Boston Area of The Methodist Church in the closing address of the conference, on "The Church and a Program of Full Employment." "This is a question of a human being having a right to earn her way in a community, not a question of sex," he continued. Stating that the church must enunciate principles, Bishop Oxnam said: "The church must voice a demand that will be heard for a minimum standard of life for all people. She must mobilize a clear call for the duty to work. She must make clear that our national wealth must not be depleted. She must consider ways to make moral will known effectively at the place where political decisions are made. She must develop some way to relate church women more effectively to labor organizations, for the church has never recognized these organizations as she should." Bishop Oxnam closed with the suggestion that well-trained youth prepare themselves for service in mines, factories, wherever needed, asking nothing because they are churchmen, but because of their special training and abilities making a contribution to labor in terms of life and service that will do much to strengthen the church of tomorrow.

Books Just Received

Remember Now. . . Daily Devotional Readings for Young People. By Walter Dudley Cavert. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

Pen Pictures of Passion Week. Day By Day Studies of Our Lord's Last Week on Earth. By Fred B. Wyand. Zondervan Publishing House: Grand Rapids, Michigan. Price, $1.

The Indian in American Life. By G. E. E. Lindquist. Friendship Press: New York. Price, cloth, $1; paper, 60 cents.

In Quest of a Kingdom. By Leslie D. Weatherhead. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

As Johnny Thinks of Home. Contributors: Mrs. Franklin D. Roosevelt, Margaret Mead, Edgar H. S. Chandler, Henry S. Leiper. Council for Social Action of the Congregationaal Christian Churches, 289 Fourth Avenue, New York 10, N. Y. Price, 15 cents.

Date with Destiny. A Preamble to Christian Culture. By Ralph W. Sockman. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Rev. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, will be the chapel speaker at Morgan Memorial the five mornings of Holy Week, April 3 to 7 inclusive. The service is broadcast from 8.10 to 8.30 a.m. over station WORL.

Professor Paul E. Johnson of Boston University School of Theology contributes to the spring number of *The Personalist,* quarterly journal of philosophy, religion, and literature published by the School of Philosophy of the University of Southern California, an article entitled "Is Loyalty Enough?" in which he examines critically one part of the philosophy of Josiah Royce.

Dr. Ralph W. Sockman is chairman of the Russian War Relief Inter-Faith Committee which has been formed in New York by fifty-six leading clergymen of the Protestant, Orthodox, and Jewish faiths to "consolidate the growing activity of church groups in the program of friendly aid for the Russian people." Other Methodists on the committee are Bishop Francis J. McConnell and Dr. John R. Mott.

Miss Marion L. Conrow of Wichita, Kan., and Miss Alice Murdock of Alton, Ill., were named secretaries in the Department of Missionary Personnel at the Executive Committee meeting of the Board of Missions and Church Extension in New York on March 16. Miss Murdock has already assumed her duties, and Miss Conrow will come to New York about June 1. Together with Dr. M. O. Williams, Miss Conrow and Miss Murdock will be coordinate secretaries of missionary personnel. Miss Conrow, a former missionary of the Topeka Branch of the Woman's Foreign Missionary Society, was for a number of years a teacher in Ewha College, Seoul, Korea. She received her education at Fairmount College, now a part of the Municipal University, Wichita, Kan., Boston and Chicago Universities. Miss Murdock is a graduate of the National Training School for Christian Workers, Kansas City, Mo., and Northwestern University. She served as director of religious education in Kansas City, Kan., Erie, Pa., and Bridgeport, Conn.

Mrs. George A. (Anna Warren) Dunn of Wellesley Hills, widow of George A. Dunn, alumni secretary and trustee of Boston University at the time of his death two years ago, and daughter of the late Dr. William Fairfield Warren, first president of Boston University, died on Monday of last week, March 20, after a short illness. Born in Cambridge, May 26, 1868, Mrs. Dunn was graduated from the College of Liberal Arts of Boston University in the class of 1891. For many years she and her husband made their home in Gardner, where she took an active part in the work of Chestnut Street Methodist Church. For the last twelve years her membership had been in St. Mark's Methodist Church, Brookline. Mrs. Dunn was a woman of beautiful character and very generous spirit. In her a high degree of intelligence was combined with a warm personality and a subtle sense of humor. While always profoundly interested in the church and in the work of Boston University, she excelled as a homemaker. She leaves a daughter, Mrs. Richard F. Warren of Devon, Pa.; two sons, John A. Dunn of Wellesley Hills, and William W. Dunn, president of Kents Hill Junior College, Kents Hill, Me.; a brother, Dr. William Marshall Warren, dean emeritus of Boston University College of Liberal Arts; two sisters, Mrs. Henry M. Ayars of Brookline, and Mrs. George A. Wilson of Wellesley Hills, widow of Professor George A. Wilson of Syracuse University; and five grandchildren. Funeral services were held Wednesday afternoon of last week at the home of her son in Wellesley Hills, Rev. William R. Leslie, pastor of St. Mark's Church, Brookline, officiating. Burial was in Crystal Lake Cemetery, Gardner.

Among the twelve Boston University students named to the university's "Hall of Fame" this year are Wesley W. Matzigkeit, representing the School of Theology; Betty B. Moorehead, the School of Social Work, and Hiram C. Weld, the Graduate School. Mr. Matzigkeit, who will receive his theological degree at the coming Commencement, is the leader of the "Brothers Ten," the group that did missionary work in Mexico last summer. Mrs. Moorehead, who will receive the degree of master of science in social service, is the wife of Rev. Lee C. Moorehead, a student in the School of Theology and pastor of St. Mark's Methodist Church, Lawrence. Mr. Weld, who will receive the degree of doctor of philosophy, was graduated from the School of Theology in 1937, and since 1940 has been assistant professor of philosophy and psychology at Baker University, Baldwin, Kan.

Mrs. Edwin S. Tasker of Tilton, N. H., is in the Boston City Hospital, convalescing from an operation on a fractured hip. She is making excellent progress and hopes to be able to return home soon.

The appointment of Rev. C. Herbert Picht to Wakefield, effective April 16, has been made.

Edwin A. Troland, who died on Friday of last week at his home, 11 Beltran Street, Malden, after an extended illness, had long been prominently identified with Centre Methodist Church, Malden. For many years he was superintendent of the church school, and he always took a deep interest in young people. He had also served as a trustee of the church, and chairman of the board, as chairman of the pastoral relations committee, and as a member of the finance and music committees. He would have been eighty-four years old in June. Survivors are his wife, Ethel M.; a son, E. Parker, of Milton; a daughter, Ruth E., a senior in the University of Maine; and one grandchild. The funeral service is being held in Centre Church on Monday afternoon of this week, the pastor, Rev. Harry Belmont Hill, and a former pastor, Rev. George E. Heath, officiating.

Dr. Charles R. Drew, professor of surgery at Howard University college of medicine, has been awarded the twenty-ninth Spingarn Medal for 1943, it was announced in New York last week by the National Association for the Advancement of Colored People. He was chosen for this honor because of his outstanding work in blood plasma. Dr. Drew set up and ran the blood plasma bank in the Presbyterian Hospital in New York City which served as one of the models for the wide-spread system of blood banks now in operation for the American Red Cross. When it was decided by the American Red Cross to set up blood-donor stations with the idea of collecting blood plasma for the American armed forces, Dr. Drew was appointed as the first director and set up the first collection unit with full-time people in contradistinction to the largely volunteer help used in the project for Great Britain. When the project had been successfully running for three months, Dr. Drew resigned to go to Washington to take the chair of surgery at Howard University. In connection with the segregation of blood plasma, Dr. Drew made the following statement in 1942: "I feel the recent ruling of the United States Army and Navy regarding the refusal of colored blood donors is an indefensible one from any point of view. As you know, there is no scientific basis for the separation of the bloods of different races except on the basis of the individual blood types or groups."

Colonel and Mrs. Harold P. Tasker of Washington, D. C., are rejoicing over the birth of a son, Peter Stephens, on March 20 in the Walter Reed Hospital. This is the seventh grandchild of Rev. and Mrs. Edwin S. Tasker of Tilton, N. H.

Bishop Edwin Holt Hughes, Methodist resident bishop of the Washington Area, and Most Rev. Michael J. Curley, Roman Catholic archbishop of Baltimore and Washington, are serving as honorary chairmen of a joint Committee for Three Hours' Observance of Good Friday in the National Capital. Churches of all denominations, as well as business, civic, fraternal, and social organizations, are supporting the program. Dr. Frederick Brown Harris, pastor of Foundry Methodist Church, is chairman of the committee.

Rev. Allen E. Schoff, pastor at Barton, Vt., since 1937, has been transferred to San Diego, Tex., for his health. Mr. Schoff was secretary of the former Vermont Conference from 1935 until its merger with the Troy Conference, of which he has since been an assistant secretary.

Mrs. Arnaldo Pessoa of Rio de Janeiro, Brazil, formerly a teacher in Bennett College in that city, has come to the United States on a fellowship from the Rockefeller Foundation. Mrs. Pessoa, who has already done considerable study of the Indians in the State of Mato Grosso, Brazil, will work for her doctorate of philosophy in anthropology at the University of Pennsylvania. She will make a comparative study of the Indians of the United States and those of Brazil. She and her husband are both members of the Catete Methodist Church in Rio de Janeiro.

Miss Martha Vanderberg of Chicago, Ill., has arrived in Lima, Peru. She goes out as a special term missionary under the Woman's Division of Christian Service to teach English in Lima High School. Formerly she had served for seven years as a missionary in India under the Reformed Church.

On March 11, at 5 p.m., in the beautiful colonial chapel of the Laurel Heights Methodist Church in San Antonio, Tex., Mis

With Our Writers

LBERT EDWARD DAY, Pasadena, Cal.; pastor of First Methodist Church.

ILLIAM GOODWIN AURELIO, Boston University; professor of Greek, emeritus.

RANK PEVERLEY, Somerville; pastor of Broadway Methodist Church.

LIVER M. KEVE, St. Joseph, Mo.; pastor of First Methodist Church.

SBERT W. WARMINGHAM, Waban; former member of the faculty of Boston University, now associate director of the American Youth Foundation.

MES H. BRASHER, Olney, Philadelphia, Pa.; pastor of Lindley Methodist Church.

RANCIS A. TEMPLETON, pen-name for a distinguished graduate of Boston University School of Theology.

ARAH ELISABETH EVANS, New York City; assistant director of the Department of News Service, Board of Missions and Church Extension.

rgianna Bugbee, daughter of Dr. and . Lucius H. Bugbee of Nashville, Tenn., united in marriage to George Dermitte ns, Jr. Mr. Evans is in the Medical ps of the United States Army. He is the of George D. Evans and the late Mrs. ns of Jeannette, Pa. The young people make their home at San Antonio for present.

ric A. Johnston, speaker at the recent ton University Founders' Day banquet, accepted an invitation from Premier ph Stalin to visit Soviet Russia, accord- to a special dispatch from Washington earing in *The New York Times* last k Wednesday. As president of the Cham- of Commerce of the United States, Mr. nston has been an outspoken proponent he American free enterprise system. As isitor in Russia, he will study the work- of the Soviet system from the point of v of an American business man. Tenta- plans, it is stated, call for his leaving y 12 to be gone a little more than a nth.

ouise G. Grana, wife of Rev. Joseph na, pastor of St. Luke's Italian Church, gara Falls, N. Y., died March 12. Mrs. na was born in Ancona, Italy, October 1872. Besides her husband, she is sur- d by one daughter, Mrs. Maria G. Gregg Cleveland Heights, Cleveland, Ohio.

ev. Dwight H. McMahon, pastor of the er-Foxcroft Methodist Church in the ne Conference, served as chaplain at the ning of the March term of the Superior rt for Piscataquis County, Maine.

r. Robert O. McClure, president of Ohio thern University, Ada, Ohio, and super- ndent of the Lima District of the Ohio ference, has purchased the fifteen-acre ry Monte farm at the northwest corner Ada. President and Mrs. McClure now de in Lima, but plan to move into their Ada residence April 1.

ishop Bruce R. Baxter of Portland, Ore., vered the eulogy at the funeral services Senator Charles L. McNary of Oregon, March 3 in the late Senator's home city Salem, Ore. When Bishop Baxter was president of Willamette University, which is located in Salem, Senator McNary was dean of the university's law school.

Dr. Robert T. Henry of Moorehead, Miss., long a Methodist leader in China, has taken over the post of executive director of the American advisory committee for the Church Committee for China Relief, with headquarters in Chungking, West China. He relieves Arnold Vaught, who is returning to America after six years of arduous service. This committee administers about $400,000 annually received from American Protestant churches for humanitarian relief in China. New members recently named to the Church Committee include Miss Sallie Lou MacKinnon of the Board of Missions of The Methodist Church.

Another book from the pen of Bishop G. Bromley Oxnam has just come from the press. It is a small volume of seventy-five pages entitled "Facing the Future Unafraid" and is published by the Fleming H. Revell Company. Through the courtesy of Bishop Oxnam, copies of this book and his other recent publication, "Behold Thy Mother," are being sent to the fifteen hundred Methodist chaplains now serving with the armed forces.

The Methodist Building at 100 Maryland Avenue, N. E., Washington, D. C., is now entirely clear of debt and paying a net income to the Board of Temperance of The Methodist Church. A recent final payment of $130,000 plus interest liquidated the mortgage.

The annual Easter Sunrise Service of the Norumbega District Young People's Council will be held Easter morning at 6.30 o'clock at Institution Hill, Newton Center, with Rev. George A. Butters of Immanuel Methodist Church, Waltham, as the speaker. Herbert Colcord of Auburndale is the president, and Rev. W. Henry Shillington, director.

Permanent organization of the Pawtuxet Valley Laymen's Federation was effected at a meeting held Sunday afternoon, March 19, at the Centerville Methodist Church, West Warwick, R. I. Officers chosen included Lester B. Randall of the Methodist Church at Washington, R. I., president, and Brenton L. Sunderland of the Centerville Methodist Church, treasurer. Representatives of nearly all the Pawtuxet Valley Protestant churches attended the organization meeting.

Full payment, without the compromise of a dollar, of what in 1927 was a building debt of $500,000, is the worthy accomplishment of First Methodist Church, Charlotte, N. C. In addition, the congregation has raised for interest a sum larger than half that amount. During the same period, $152,000 was contributed in benevolences. Led by the pastor, Rev. G. Ray Jordan, a series of fourteen events was held in mid-March, by way of celebration, culminating in the dedication and mortgage-burning March 19. Bishop W. W. Peele, a former pastor (1927-1935), preached and conducted the dedicatory ritual. First Church was formed by a union of Tryon Street and Trinity Methodist churches. It was in old Tryon Street Church at the Annual Conference of 1885 that Charles J. Soong, father of the famous Soong sisters of China, was ordained as a minister of the gospel and assigned as a missionary to his native land.

"This World of Ours," a series of radio talks on major Christian and world problems, will be given over the Blue Network of the National Broadcasting System on Tuesday noons during April, May, June, and July, from 12 to 12.15, EWT, by Dr. Leslie Bates Moss, former missionary to China, and now executive director of the Church Committee on Overseas Relief and Reconstruction. This will be a continuation of a series of such addresses given by Dr. Moss during the last two years and commanding a wide hearing for their Christian outlook and vision.

The pamphlet "The Races of Mankind," referred to in an editorial note appearing in the HERALD last week, is being made available to pastors for their boys in service by the Council for Social Action of the Congregational Christian Churches. Copies are being sent to all Congregational chaplains by the General Council of Congregational Christian Churches. "The purpose is to spread accurate information on race relations and to oppose Nazi doctrines of 'racism,'" says Ray Gibbons, director of the Council for Social Action.

More than one hundred papers are using the weekly column of church news regarding the activities of women in their churches which was inaugurated the first of the year by the Board of Missions and Church Extension. No news is sent unless the editor has first agreed to use the column regularly. Pastors and other church leaders are urged to consult their local newspaper editors about the possibility of their taking this feature. A sample of "Women in the Church" may be obtained by writing to the Department of News Service, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. When an editor has agreed to use the column, the material will be sent him weekly, and he will also be furnished with an art matrix heading as the banner for the column.

Methodists Face the Race Question

(Continued from page 199)

looked toward action on the race question. It was felt that too long had church people confined themselves to "resolutions" and "protests." The thoroughgoing discussion of the subject, coupled with the determination to "do something about it," will, in our opinion, profoundly affect the church. It is not too much to expect that the influence of the Evanston conference will reach Kansas City and the General Conference of 1944.

The Conference on Racism and World Order was made possible largely through the insight and effort of Methodism's distinguished missionary statesman, Dr. Ralph E. Diffendorfer, and was sponsored by the Division of Foreign Missions of the Board of Missions and Church Extension.

Social Union—Youth Night

A large number of young people from the churches of Greater Boston were present at the meeting of the Boston Methodist Social Union on Monday evening of last week at Copley Church. Among those seated at the guest table with the speaker of the evening, Bishop J. Waskom Pickett of India, were representatives of several sister denominations in Boston—Clarence C. Beasley, president of the Boston Cougregational Club, and Mrs. Beasley; James Buchanan, Jr., president of the Boston Baptist Social Union; and Francis A. Parker, president of the Boston Episcopalian Club, and Mrs. Parker—and Miller Lovett, president of the New England Conference Methodist Youth Fellowship.

After the singing of the Doxology by the assembled company, and the invocation offered by Rev. A. F. Reimer, minister of Tremont Street Church, dinner was served. Following this came the musical feature of the evening, which consisted of three solos by John Metcalf. His selections were so well received that he had to respond to an encore.

At this point in the program Herman T. Gammons, president of the Social Union, voiced a hearty welcome to the young people and pointed out that Centre Church, Malden, had achieved the top record of forty persons in attendance. On nomination of the membership committee, two persons were elected to membership in the Social Union. The resolutions committee presented a memoir of Dr. Walter C. Kite, who was vice-president of the Social Union at the time of his death. After the nominating committee had made its report, the following slate of officers for the ensuing year was elected: Herman T. Gammons, president; Richard H. Smith, vice-president; Beaumont A. Herman, secretary; Lester H. Hilton, treasurer; Lewis M. Hollingsworth, Grace O. Chapman, James F. Farr, Arthur T. Brown, and David P. Fletcher, executive committee; Thomas Fox, membership; Fred C. Moore, finance; Miss Ruth Olive Halford, music.

Business items having been disposed of, the audience sang "America the Beautiful," after which Mr. Gammons introduced the persons at the guest table. He then presented the editor of ZIONS HERALD, who introduced the speaker of the evening, Bishop Pickett.

The bishop began his address by giving his hearers some idea of the size of India, of its ancient traditions, and of the religious situation in the country. He also pointed out that India today has a population of approximately four hundred million and that it has two million men in the present war—all volunteers.

Coming closer to a study of the question of Indian religion, the speaker outlined some of the dominant beliefs of Hinduism, including the doctrine of the transmigration of souls and of karma. According to Hinduism, nothing is real—all is illusion. The effect of these fatalistic teachings is to inhibit the growth and abundant development of the human spirit. Working against such a background, the methods and techniques of Christian missionaries must of necessity be different from those employed by the church in the homeland. While preaching and teaching have their place, the most telling gospel method is that of demonstration. When Hindus see the change in ethical outlook and standard of living wrought in a human being by the power of Christ, their attention is profoundly arrested and they begin eagerly to search for the cause and to desire the gospel. Everywhere in India the teachings of the Bible are being confirmed in life as the Christian movement continues to progress. "It does not take much of a man to become a Christian, but it takes all of a man," declared Bishop Pickett. "Men of India may not listen to preaching, but they do heed demonstration."

To illustrate his point, the speaker told several stories based on his own personal experiences with Indian Christians. He recounted the testimony of a converted man who spoke in a great meeting held in a low-caste district. When the man had told his story, a Brahman priest rose and, after declaring that he himself was no Christian, said that the convert had told the truth and that his life had been transformed from evil to good.

There is much suffering in India from poverty and undernourishment. The bishop spoke of the famine in Bengal and of the appalling death rate that accompanied it. The preachers are suffering and are being sorely tested, for the Government is offering them positions at greatly increased salaries; but no resignations have been received. Funds from Methodist Overseas Relief have helped to hold the line.

The bishop told of the effort to build a church among a group of low castes. The men in the village received ten cents for a day's work in the field; their wives, eight cents. Most of these people go to bed hungry every night. Nevertheless, out of their pittance they contributed enough to buy the ground and build the walls of a church for which the bishop furnished the roof. Other villages followed this example, until many new churches with episcopal roofs have been erected

Bishop Pickett closed his address with a very effective sketch of the life of Emanuel Sukh, a poor outcaste boy who was given an education through the efforts of Bishop John W. Robinson. The young man obtained an excellent Government position at the close of his college career and married a college woman who had become a physician. Then they decided to give up their great financial and social advantages. The man became a preacher and went to a village, where he was spurned and persecuted because of his outcaste origin. But soon the devoted couple began to gain a following. The church grew; other churches in near-by neighborhoods were organized, and preacher was appointed a judge in the trict. Step by step he gained larger in ence until, on the visit of the Prince Wales to the province, Emanuel Sukh chosen by the authorities to welcome Highness. When Emanuel Sukh came die, he declared that all his great disti tions were of secondary importance. T main thing was that he had found Ch aand had been aable to lead so many sons to his Saviour.

The benediction was pronounced by R Fred Winslow Adams, minister of Cop Church.

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Dedication of New York Goodwill Industries

Ethel O'Brien

The importance of rehabilitation a training of service men returning from war areas was one of the needs stressed the dedication service of the new Goodw Industries' building, 123 East 124th Stre New York City, on March 5.

At this service, under the chairmanship Dr. Allen E. Claxton, pastor of Broadw Temple Methodist Church, several speak challenged the audience of about 250 peo with a vision of what could be done to h the handicapped people of New York Ci Paul D. Miller of the board of directors t of "Teddy," a nineteen-year-old boy w had come to Goodwill almost a total cripp but eager to do something. Through efforts of J. Willis Hershey, executive dir tor of the New York Goodwill, and in operation with the New York Telepho Company, "Teddy" learned to operate switchboard by dialing numbers with a p cil in his mouth, taking down messages same way, and operating a lever with leg. After eighteen months of satisfact service, "Teddy" contracted pneumonia a recently died. However, as Mr. Miller plained, there are many more "Teddys" w need the help of Goodwill.

Newbold Morris, president of New Yo City Council, and Beardsley Ruml, chairm of the board of the Federal Reserve Ba both stressed the need of private welf agencies in city and national life.

Chaplain S. A. Loungeway, executive retary of the Navy Relief Society, introduc M. P. Booker, Boatswain First Class, w described the bombing of his ship at Bize He said he "was lucky," for he had b blown down into the hold of the ship,

l a broken leg, two broken ribs, a dis-
ed back, shrapnel wounds, and concus-
of the brain. While in the hospital, he
he learned at first hand that what
ied the wounded boys most was the
ghts of returning to civilian life unable
ork or care for themselves.

chard W. Lawrence, president of the
ter New York Young Men's Christian
ciation, and a member of the Goodwill
d, made an impassioned plea for the
of the Goodwill Industries, after which
Miller presented the keys of the building
Ir. Hershey, the executive director. The
ence was then invited to inspect the
ling. As they visited the four floors
to the public, those in attendance saw
work now being carried on and, through
use of effective posters, saw the changes
h the sponsors and directors expect to
e in this New York plant. One of the
esting things about this "tour" was the
with which some of the workers them-
s explained their work. One man said:
seventy-two years of age. I started here
12 a week, and I've had four raises in
t months; now I earn $20 a week as a
ter. I'm very glad to be able to work."

niversary Notes

ak Square Methodist Church, Brighton,
completed the celebration of its thirty-
years of organization. Rev. William
ter, superintendent of Boston District,
Rev. George E. Heath, executive secre-
of the Preachers' Aid Society of the
England Conference, were guests at
recent parsonage mortgage-burning cele-
on held under the auspices of the
nan's Society of Christian Service and
cted by Mrs. Robert Naismith, first
dent of the society.

ne church was organized March 21,
, with Rev. D. S. Smith as pastor and
nembership of twenty-seven. Rev. Mr.
h and Rev. Henry I. Bailey, its second
or, now of First Church, Fitchburg,
recently speakers at the Washington's
nday Reunion.

ew chancel furniture was dedicated at
anniversary Sunday services March 19.
pulpit was presented in memory of Mrs.
garet Heal by her husband, Albert E.
l, and their daughters. The pastor's
was presented in memory of Samuel
Tedford by his wife and children. A
nembers' bench was presented anony-
sly by a former member who is inter-
l in the lay activities of the church. Rev.
B. Olds is the present pastor.

ombshell"—An Answer

(Continued from page 194)

s as an "experiment." Can the men who
responsible for this barbarous program
ure that it will shorten the war? They
ot. This is not to belittle their knowl-
and skill in the field in which they
been trained. They are specialists and
undoubtedly expert in the method of
bombing and in "mopping up areas."
t do they know of the effect of these
ities upon the human beings who in-
t these regions and their friends and
trymen? They can't be expected to be
ligent in matters so foreign to their own
Men trained in psychology, sociology,
history, as these eminent clergymen are,
years of practical experience in dealing
real men and women, may be considered to be at least as expert in regard to the reaction of human nature to destruction and slaughter as military technicians can be. The "best military judgment" is not competent to have an opinion as to whether "to end war as speedily as possible, this bombing is necessary."

Let us suppose the Nazis could come over and "wipe out" a number of our cities and tell us that they would accept nothing short of unconditional surrender. What would be our reaction? Would it end the war speedily? Anyone who has not surrendered his common sense to "military judgment" knows that we should fight to the last ditch. And who will dare say that human nature is different in this respect in Germans? Do brass buttons and insignia confer such knowledge? Shall we repose implicit confidence in these experts in a matter wherein our opinion is as good as theirs? The absurdity of so doing will be perfectly clear when the war fever is no longer raging in the blood. The calm voice of history is going to speak by and by, and we shall see things in very different perspective.

2. There are many thousands who agree fully with the signers of this appeal, many of whom would gladly have added their signatures if they had had the opportunity. Others, though agreeing, would have been hopeless regarding the result of the appeal. They are like the citizens who don't go to the polls because, as they feel, their votes will make no difference. Others are timid souls who are afraid to "stick their necks out" when excitement is rife. When the prevalent insanity is allayed, they will be heard.

3. The editorial in ZIONS HERALD admires the high idealism of the signers. This is good, so far as it goes. However, to a person who is "above the battle" their *realism* is no less to be admired. They vividly see in ghastly detail the multitudinous horror of this ghoulish performance; and they see better than their critics what looms ahead for our wrecked civilization when the hurly-burly's done. They see the terrible emotions of hatred and revenge that will watch for a chance to burst forth and, if history has any meaning, that chance will come sooner or later. World War III is already brewing! The trouble with many of our comfortable Americans is not that they are hard-hearted but that their imaginations are weak. They think only in bloodless phrases. Miss Brittain knows whereof she speaks. She has, to be sure, "high idealism," but much more. The words that many of our writers—newspaper columnists and others—emit so glibly slip easily from the pen, but they have little backing of thought or comprehension. Their authors are victims of the skilful propaganda with which we have been so long drenched. Their eyes are dim and their ears dull; they see not the crushed human forms and hear not the cries of misery and woe that ascend from the helpless victims amid the smoking ruins of smashed cities.

4. An appeal of "deep sympathy" for the young men who *on both sides* are slaughtering and being slaughtered is tragically appropriate. Let us have many such. Millions of these victims are about to be sent into the shambles in the coming invasion. To say, however, that they are "giving their all" is traditional hokum. Those who are not obsessed know that their all is being forcefully wrenched from them by all-powerful governments. What can they do about it, poor fellows? And to declare, relying on military experts, that wholesale destruction and massacre will shorten the war for them is to assume knowledge that no man can possess. It is gambling against heavy odds—with our best young men as the stakes. Hence an attitude of reproof or of condescension toward the intelligent men who signed the appeal is unjustifiable.

Methodism Growing in Poland

"Our church is filling a need and growing in Poland today," said Miss Ruth Lawrence, missionary of the Woman's Society of Christian Service in Warsaw, Poland, who returned on the M. S. "Gripsholm," and arrived in New York on March 16. Miss Lawrence, who first went to Poland as a missionary of the Methodist Episcopal Church, South, in 1928, has been interned since 1942, but reported "very little unpleasantness."

Miss Lawrence, who repeatedly refused to leave Poland at the outbreak of hostilities,

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said in explanation, "It's your duty in time of trouble to stay with the people who look to you for help." Religious services, Sunday schools, and other activities of the church are proceeding, says Miss Lawrence, under the able leadership of native pastors who are capable of supervising them. Between 80 and 100 congregations of other denominaationaal groups in southeastern Poland are looking to them for guidance. Concerts also are being held.

The German Government has given legal recognition to the church, rather than close the church, Miss Lawrence said, which permits the church to authorize marriage certificates, birth certificates, and death notices. From the outbreak of the war until the time of her internment, Miss Lawrence was permitted to continue her activities. When war broke out, in 1939, she was with a group of youth in a colony on the Polish-German border. She attended the Amsterdam Conference of European youth, before returning to Warsaw.

On September 5, she left Warsaw on the last train to leave that city. Because the train was between a hospital and a military train, it was the target of frequent bombings, she said. By a circuitous route, Miss Lawrence and others stayed in villages near by for several weeks, and ultimately returned to Warsaw and tried to open their school. Permission was granted, but opening was delayed by an epidemic. Later, permission was granted for activities to be carried on, so long as the English language was not taught. "This was done, and the work continued almost normally," said Miss Lawrence.

Interned first in the section of a women's jail in Warsaw which was reserved for the "worst criminals," Miss Lawrence was in a small chapel together with thirty other American and British women for several weeks. Later, the group was moved to Vittel, France, where they were quartered in the "best hotel" and were "comfortable." Food was adequate, she said, reporting that weekly Red Cross food parcels were most welcome. She assisted in the British Red Cross as a "sort of office boy" for three afternoons a week. Later, religious services were organized among the women. She reported normal activities, including theater, movies, classes, and other recreation.

Miss Lawrence is a native of Lowndesboro, Ala.

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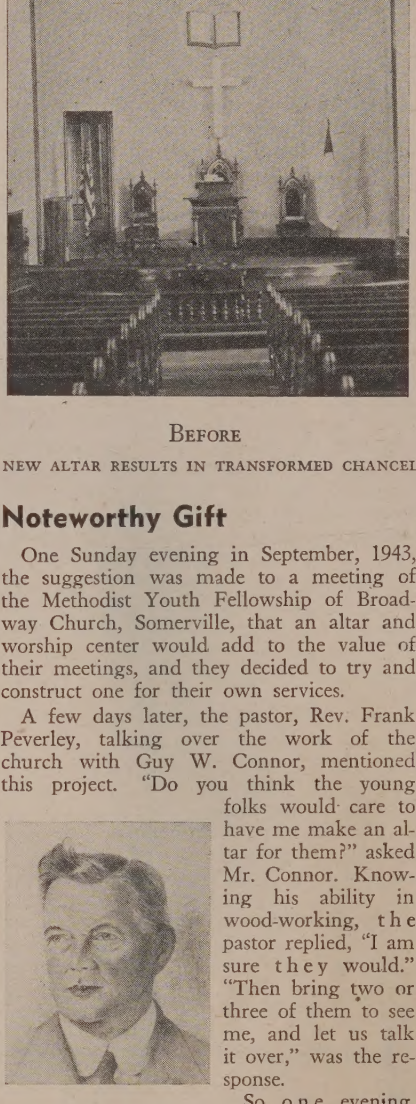

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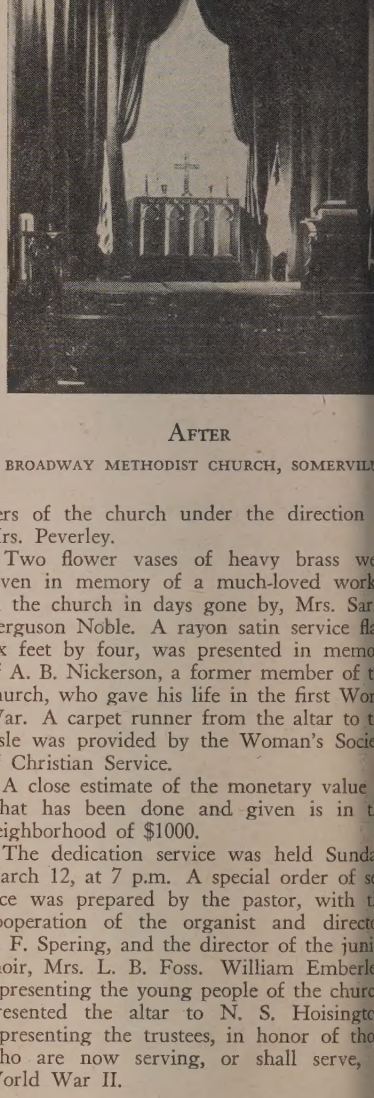


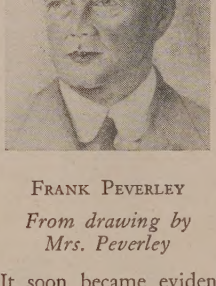
AFTER

NEW ALTAR RESULTS IN TRANSFORMED CHANCEL AT BROADWAY METHODIST CHURCH, SOMERVILL

Noteworthy Gift

One Sunday evening in September, 1943, the suggestion was made to a meeting of the Methodist Youth Fellowship of Broadway Church, Somerville, that an altar and worship center would add to the value of their meetings, and they decided to try and construct one for their own services.

A few days later, the pastor, Rev. Frank Peverley, talking over the work of the church with Guy W. Connor, mentioned this project. "Do you think the young folks would care to have me make an altar for them?" asked Mr. Connor. Knowing his ability in wood-working, the pastor replied, "I am sure they would." "Then bring two or three of them to see me, and let us talk it over," was the response.



FRANK PEVERLEY

From drawing by Mrs. Peverley

So one evening, four of the older young people went with the pastor to Mr. Connor's home. It soon became evident that the altar that Mr. Connor had in mind was far too fine a piece of work for the purpose the young people had thought of; and one of them said, "Why, the place for such an altar would be the church itself." "That is where I should like to put it," was the reply.

The trustees gave permission. The altar was completed, built of Cuban mahogany, of Gothic design, hand-carved, with the inscription "Holy, Holy, Holy" on the rail. A cross to match, carved with the Gothic vine-and-grapes design, and two candlesticks, all finished like the altar in natural mahogany color, were given with the altar.

The setting consists of a background of apricot-colored satin, with red velvet drapes on either side, from the ceiling to the platform, meeting above the altar, but drawn back to show the background over and around it. The work of designing, making, and hanging the drapes was done by members of the church under the direction Mrs. Peverley.

Two flower vases of heavy brass we given in memory of a much-loved work in the church in days gone by, Mrs. Sar Ferguson Noble. A rayon satin service fla six feet by four, was presented in memo of A. B. Nickerson, a former member of t church, who gave his life in the first Wor War. A carpet runner from the altar to t aisle was provided by the Woman's Socie of Christian Service.

A close estimate of the monetary value what has been done and given is in t neighborhood of $1000.

The dedication service was held Sunda March 12, at 7 p.m. A special order of se vice was prepared by the pastor, with t cooperation of the organist and directo E. F. Spering, and the director of the juni choir, Mrs. L. B. Foss. William Emberle representing the young people of the churc presented the altar to N. S. Hoisingto representing the trustees, in honor of tho who are now serving, or shall serve, World War II.

Providence District W.S.C.S

The spring convention of the Providen District Woman's Society of Christian Se vice was held on Thursday, March 16, Centenary Methodist Church, Attlebor The district president, Mrs. Amos Thor burg, presided.

Miss Anna Giancola led the morning c votions. Business, a questionnaire on "Wh Are Supplies?," a talk by Mrs. Richard Chrystie on "Building Programs in Yo Society," and a playlet, "The Rice Bow completed the morning program. Roll c showed twenty-nine churches represent with 211 in attendance.

Dinner was served by the entertaini church and was followed by a get-acquaint social in charge of Mrs. G. Albin Dahlqui

The afternoon speaker was Miss Robe Dunbar of Providence, R. I., who had as h subject "The Negro after the War."

The incoming district president and t retiring corresponding secretary are the de gates to the meeting of the Northeast

isdiction Woman's Society of Christian vice.

'he session closed with the installation the district superintendent, Rev. L. C. ris, of the officers for 1944-45, as fol- s: president, Mrs. Leon H. Belcher; vice- sident, Mrs. J. Howard Allen; recording etary, Mrs. John M. Winterich; corre- nding secretary, Miss L. M. Clark; treas- r, Miss Edna Lawton; secretary mission- education and service, Mrs. Stephen F. ley; Christian social relations and local rch activities, Mrs. Chester Turnell; us of women, Mrs. Daniel Partridge; nen and girls' work, Mrs. Amos Thorn- g; literature and publications, Mrs. James bett; supplies, Mrs. Arthur Sturdy; mis- ary personnel, Miss Florence Stevens; itual life, Miss Anna Giancola.

L. M. Clark, Sec.

ckcloth and Ashes

(Continued from page 196)

h visions of promised lands before us, lid Moses. Or like Elijah, after his days umiliation, we might hear the still small e of God. Or like Jesus, after His fast- and prayer, we might be strong against ptation and experience the joy of hav- angels minister to our soul's need.

el the prophet called for the ministers God to lie all night in sackcloth, knowing such a night's unrest would make them ch as never before.

Revelation 11:3, we read, "They shall phesy a thousand two hundred and three- e days, clothed in sackcloth." I am no rpreter, but I do know that the great ching of the gospel age has been done will be done by those preachers of God call upon the guilty nations and guilty ple to repent even as did John and Jesus, ng, "Repent, for the kingdom of heaven t hand." The spirit of Lent should cause to feel our hopeless despair without ist.

nhappy and meaningless lives, quarrel- and fighting families, greedy black- keters (and sometimes greedier white- keters), painted lust, stupid drink, petu- delinquents, suspicious nations, and dev- ting war—all these and more speak to that see and ears that hear, that it is time to get out the sackcloth and wear urselves before trying to pass it on.

lave you worn any sackcloth lately? ashes on your brow?

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United States Naval Reserve

Charles Henry Iley, Hedgesville, W. Va.
Ezra Leo Allen, Houston, Tex.
William Gordon Lowden, Alloway, N. J.
Jeff Roland Marsh, Okolona, Ark.
James Lamar Stovall, Pelican, La.
James Webster Paul, Chelsea, Okla.
George Howard Wheeler, Dallas, Tex.
John Arthur Samuelson, Wilmington, Mass.
Robert Harris Kesler, Disputanta, Va.
Philip Harris Ashby, Mill Valley, Cal.

United States Army Reserve

William David Waugh, Becker, Miss.
Albert Merz, Kirby, Pa.
Cawthon Bowen Burt, Tupelo, Miss.
Calvin Clyde Hoggard, Northport, N. Y.
William Mancel Parker, Nebraska City, Neb.
Lester Bryant Woosley, New Boston, Ohio
Thomas Marvin Robertson, Ada, Okla.
Donald Marion Westbrook, Center Point, Tex.
Denman Esterling, Atlanta, Tex.
James Henry Hughes, La Mesa, Cal.
George Lea Harper, Belleview, Fla.
James William May, Union Springs, Ala.

Church Register

Herald Calendar

Central Pennsylvania Conference, First Church, Altoona, Pa., Bishop E. H. Hughes, April 12
Wyoming Conference, Kingston, Pa., Bishop E. G. Richardson, April 12
Delaware Conference, Philadelphia, Pa., Bishop A. P. Shaw, April 13
Troy Conference, Saratoga Springs, N. Y., Bishop F. J. McConnell, April 13
Associated Church Press, Annual Meeting, Stevens Hotel, Chicago, Ill., April 18-20
Newark Conference, Newark, N. J., Bishop G. B. Oxnam, April 20
General Conference of The Methodist Church, Kansas City, Mo., April 26

W. S. C. S.—Monday, April 3, at 1.30 p.m., in Room 33, Wesleyan Building, 581 Boylston Street, Boston, the executive board of the New England Conference Woman's Society of Christian Service will hold an open meeting, at which representatives to the jurisdictional meeting in New York will give reports.

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, April 4, at 2 p.m., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. Rev. Willard C. Arnold of Old South Church, Reading, will be in charge of the devotional period. Business session will follow. Pourers at the social tea will be Mrs. Willard C. Arnold and Mrs. Carl Anderson, president of the Reading Woman's Society of Christian Service.

Mrs. Howard S. Worcester, Cor. Sec.

Bits of Fun

A Boston teacher had been instructing her class in the marvels of nature, in particular the manner by which seeds are carried to new and fertile ground. Some, she said, are wind-borne, some are picked up by the clothing of passers-by, and so on. The lesson over, she gave a test on it.

The first question was: "How do seeds travel?"

The first answer she read was: "East and west."—*Boston Globe.*

Mrs. and Miss Berry, wife and daughter of an influential politician, were halted by a sentry as they were about to enter a military post.

Sentry: "Sorry, but you'll have to go around to the main gate and ask for a pass."

Mrs. Berry: "Young man, we're the Berrys."

Sentry: "Lady, I don't care if you're the cat's meow! You can't pass through this gate without a pass."—*The Link.*

"I think I'll get a pair of red shoes—those flatties with the wedge heels," said the tall blonde.

"Why low heels?" asked her friend, in surprise.

"I want them to go with a short lieutenant."—*Exchange.*

Richard walked into his yard proudly carrying his new skis. His big brother waylaid him.

"Where did you get them?" he questioned.

"Daddy just bought them for me."

The older boy looked them over.

"Huh, how much did they cost?" he asked.

"Oh, twenty-five cents and some dollars," came the answer.—*The Christian Science Monitor.*

Births

BUTLER—March 16, to Rev. and Mrs. J. L. Butler of Osterville, a daughter, Roberta Lynn.

TARWATER—March 12, in Chattanooga, Tenn., to Rev. and Mrs. Oliver R. Tarwater, Jr., of Dunlap, Tenn., a son, Oliver Reed.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

FOR RENT, July, five-room bungalow in pines, East Chop, one mile from Methodist Tabernacle, Oak Bluffs, Martha's Vineyard, Mass. Write C. B. Chapman, 25 Court Street, Keene, N. H.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton 2, Pa.

BOSTON UNIVERSITY SUMMER TERM

INTERSESSION
May 23 to July 1

1944

SUMMER SESSION
July 5 to August 12

Boston University, recognizing the need for concentrated training under existing war conditions, will again expand its summer program in 1944 from one six-week Session to a twelve-week Term, consisting of two Sessions of six weeks each. The offerings include

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Included in the offering are approximately three hundred fifty courses in the following subject departments:

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Mathematics
Music and Music Education
Nursing Education
Philosophy
Physical Education
Physics
Psychology
Public Speaking
Russian
Secretarial Studies
Sociology and Social Work
Spanish
Theological Studies

These courses are of special interest to College Students, High School Seniors, Teachers, School Officials, War Workers, Secretaries, Guidance Counselors, Theological Students, Physical Directors, Graduate Nurses, Music Supervisors, Accountants and Business Trainees, Social Workers, Graduate and Research Students, and those interested in cultural improvement.

Included among the courses bearing on present world conditions and the war are: Pre-induction courses in Aviation, Navigation, Mathematics, Physics and Chemistry—Nursing Education, including Biology and Chemistry for Nurses—Cartography—Radio Communication—Race Relations in the United States—Books and the War: Challenging Writing of Today—United States and Latin America—United States and the Pacific Area—Government of Latin America—International Relations—American Foreign Relations—War-Time Developments in American Government—Central Asia and the Far East—Latin American History—The History of Russia—The British Commonwealth of Nations—Post-War Problems, including Case Studies in Educational and Occupational Adjustment, Psychological Aspects of Rehabilitation, and Interviewing for Social Security and Employment Counseling—Reorganization of Physical Education to Meet War-Time Needs. Weekly Forums on Current Topics, open to the Public.

Beginning Program for High School Seniors Starts May 23, 1944

The standard four-year college program may be completed in approximately two and one-half years by attendance during the regular year plus three twelve-week Summer Terms (Intersession and Summer Session).

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